

12. "When, cherisher of Mends, then art
present,
as the *Purohita*, at a sacrifice, and
dischargest the
mission to the gods, then thy flames roar,
like- the
resounding billows of the ocean

13. AGNI, with sharp ears, hear me. Let
MITEA
and ARYAMAN, and (other) early-stirring
deities,
with all the accompanying oblation-bearing
godSj,
sit down at the sacrifice, upon the sacred g±aos.

14. Let the munificent MAEUTS, who
have
tongues of fire, and are encouragers of
sacrifice,
hear our praise ; let the rite-fulfilling
VABUNA,
with the Aswi^s. -and with USHAS, drink the
Soma
juice.

II. (XLV.)

The deity and *RisM* are the same, except in the
last stanza and
the half of the preceding, which Include any
deified being : the
metre is *AnusMuWi*.

1. AGNI, do thou, in this our rite, worship the
Y«gaxxi.
VASUS, the KUDBAS, the ABITYAS, or any
other
(living) being¹ sprung from MAHU?
sacrificing **well,**
and sprinkling water/

2. Verily, the discriminating gods are givers of.
rewards to the offerer (of oblations). Lord of
red
coursers, propitiated by our praises, bring hither
the
three and thirty diyinities.^b

^a *Janam, Manujatam*, a man born **of** *Manu. Jana,*

according
to the Scholiast, here signifies a divine being in
connexion with
the divinities enumerated,—another man,
devatdrujpa, of a divine
nature or form.

^b "We have had these alluded to on a former occasion (p.